

**RELIGIOUS VIEWS OF TURKISTAN JADIDS
(In The Example Of Abdurauf Fitrat's Work "Najotyo'Li" ("Leader Of
Salvation"))**

Oydin Turdieva*

*Doctor of Philology,
Department of Oriental Literature and Comparative Literature,
Tashkent State University of Oriental Studies,
Tashkent, UZBEKISTAN
Email id: oydint21@mail.ru

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ABSTRACT

This article introduces one of the progressive scholar at the forefront of the Turkistan enlightenment and reform movements Abdurauf Fitrat's work "Rahbarinajot" ('Leader of salvation'). It is a comprehensive work that raises issues related to various spheres of social life, the classification of sciences, people's lifestyles, aesthetic ideas, education and upbringing of the younger generation, and more. Fitrat sees the Qur'an as a "Leader of salvation" - a leading mean and guide that will lead the nation out of this situation, save it from the vortex of backwardness, and will be the main and only savior for its time.

KEYWORDS: Turkistan, Abdurauf Fitrat, Jadidism, Jadids, "Leader Of Salvation", Turkic-Speaking Countries.

INTRODUCTION

In the early 20th century, Turkistan was firmly rooted in tsarist Russia. The demands and needs of the local population have been ignored, and their religious beliefs and customs have been neglected and overlooked. The loss of independence, political security and injustice, turned the entire society into a power opposition to the Russian state. Among them were the progressive representatives of the upper classes of the indigenous peoples, and the ideas of freedom became more and more powerful. These progressive persons later formed the basis of Jadid political activity. The social basis of Jadidism in Turkistan was formed by intellectuals. One of the main ideas and goals of Jadidism was to liberate Turkistan from medieval backwardness and religious superstition. Mahmudkhoja Behbudi, Abduqodir Shakuri, Saidahmad Siddiqi-Ajzi (Samarkand), Munnavarqori Abdurashidkhonov, Abdulla Avloni, Ubaydulla khoja Asadullohojaev (Ubaydulla Khojaev), Toshpolatbek Norbotabekov (Tashkent), Abdurauf Fitrat, Fayzulla Khojaev, Usman Khoja (Usmankhoja Polatkhojaev), Abdulvahid Burhanov, Sadridin Ayni, Abdulqodir Muhitdinov (Bukhara), Obidjon Mahmudov, Hamza, Cholpon, Is'hak'hon Ibrat, Muhammadsharif Sofizoda (Ferghana valley), Polvonniyoz Haji Yusupov, Boboohun Salimov (Khorezm) were the founders of the Jadid movement in Turkistan. The Jadids set themselves a number of tasks, one of which in particular was to correctly understand the role of religion in human spiritual development, to form a unique national development in the country. Important

conditions for the fulfillment of these tasks were the need to update the concept of Islam, to free it from bigotry, to solve the problems of the acquisition of scientific achievements and advanced technology.

By explaining the progressive role of Islam, the Jadids sought to explain the need to reform education, the economy, culture, and all spheres of society in general. The Jadids sought to make effective use of the results of European development to solve national problems while preserving the foundations of religion and Sharia in the new conditions. It is known that almost all Jadids had graduated from madrassas. Therefore, they can also be considered as Ulama (Islamic scholars). There was such a layer within the ulama that they were literally progressive ulama.

One such progressive scholar at the forefront of the Turkistan enlightenment and reform movement was Abdurauf Fitrat. Fitrat used a critical style from his earliest works. Fitrat, who studied in Turkey, observing the history of Turkistan, noted that by the beginning of the 20th century, Turkistan society had weakened compared to other countries. Fitrat sees the Qur'an as a "Leader of salvation" ("Rahbarinajot") - a leading mean and guide who will lead the nation out of this situation, save it from the vortex of backwardness, and will be the main and only savior for its time.

Written in 1914, "Leader of salvation" ("Rahbarinajot") – "The path of salvation" (Najotyoli) is a comprehensive work that raises issues related to various spheres of social life, the classification of sciences, people's lifestyles, aesthetic ideas, education and upbringing of the younger generation, and more.¹ In particular, Fitrat classifies the sciences in his work as follows: the science of tafsir (exegesis of the Quran), the science of hadith (a record of the words, actions, and the silent approval of the prophet Muhammad (peace be upon him) as transmitted through chains of narrators), the science and method of fiqh (Islamic jurisprudence), the science of kalam (the study of Islamic doctrine – 'aqaid), the science of language, the science of history, geography, medicine, chemistry, natural sciences, botany, animal science, mining, mathematics, philosophical sciences (spiritual science, theology, logic), wisdom. Descriptions of each science are given. The work immediately spread in the regions of Turkistan and became an ideological instruction for Turkistanis. With this work, Fitrat encouraged Turkistanis to look at themselves critically. The content of "The path of salvation" is not well known to modern Fitratist scholars (scholars studying Fitrat). The work is written in Persian-Tajik language.

This work serves as an important historical source in the study of the Jadid movement in Turkistan.

Although special research has been conducted on the Turkistan Jadid movement and Jadid activities, the picture is still not bright, unclear, incomplete and insufficient. Reviewing the conducted works, the discovery, comparison and classification of new aspects of the activities of the Jadids - all the mentioned is important in further strengthening the solidarity of Central Asia and the Turkic-speaking countries.

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